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American Board of Commissioners for Foreign Missions

UNTABULATED RESOURCES

BY

REV. JAMES L. BARTON, D.D.

SECRETARY

A Paper from the Prudential Committee, presented at the Annual Meeting of the American Board, Oberlin, Ohio, October 15, 1902.

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WHAT has been accomplished in the ninety years of missionary work of this Board? You will at once reply: We have planted twenty strong missions, in which there have been organized 524 churches, with a present membership of 56,000. We have sixteen collegiate institutions for both boys and girls, with some 61,000 pupils in all our mission schools. Our missionaries are assisted by 3,500 native pastors, preachers, teachers, and Bible readers, who are engaged in the work of education and evangelization. To this is to be added the mission plant, consisting of premises, houses, college and school buildings, churches, hospitals, and equipments of every kind, owned by the Board, and constituting a necessary part of its resources, valued at nearly two million dollars.

These are tabulated results of our long labors in foreign lands, and they constitute, also, tabulated assets, upon which we are to depend and with which we are to work in the years to come.

Yet we grievously err if we allow our minds to dwell upon these tabulated statements of our work, and consider them the principal part of what we have actually gained. If after ninety-two years of direct effort for the coming of the Kingdom of God on earth, we can point only to mission plants, buildings, pupils, Christian workers, and church members, we have not the fullest returns to show for the opportunities that have been open to us as a mission Board.

We have been so accustomed to estimate the results of our work by the annual tabulated statements, and measure our resources by the columns of receipts, the number of contributing churches, the inventory of property possessed at home and abroad, and the tables of statistics gathered upon the fields, that there is danger that we overlook some of our largest and most striking victories.

Have we not in our thoughts confined the operations of the Holy Spirit too much within narrow limits prescribed by our own short vision, failing to see how widely He has been organizing forces which have not and cannot have place in our statistical tables?

Let it not be thought for a moment that we make little account of individual conversion. Too much emphasis has not been placed upon this phase of our work, which must always stand first in every plan and have supreme place in every operation. When missionaries cease to work and pray for the conversion of individual souls, the work of missions is doomed.

But we make also a grave mistake when we limit the operations of the Holy Spirit to that of conversion alone. As we look at the work abroad, far beyond the borders of the native Christian church, outside of the large body of adherents, out in the pagan communities, amid government officials and in circles remote from mission station or the offices of Mission Boards, we trace the workings of the Spirit of God preparing the way quietly, unostentatiously, yet in a thousand subtle forms.

We desire to call attention to five positions of vantage, gained during the ninety-two years of our mission operations, which are clear indications of the

Spirit's aid and power. It is not unfitting to refer to these as "resources" which may not have been fully recognized as such hitherto, but which we are to use as divinely given forces put at our disposal for immediate, continuous and victorious employment.

The first that we will mention is: —

I. THE HONORABLE STANDING OF THE BOARD AND ITS MISSIONS IN THE FINANCIAL WORLD.

In order to carry on the work of this Board it is necessary to have dealing with the financial world. Last year the treasurer of our Board sent over six hundred thousand dollars to other countries, and this large sum represents probably no more than one-half of the amounts which passed through the hands of various missionaries and mission treasurers. The above mentioned amount is the regular annual payment made by the Board in not less than a dozen different countries, and in widely remote and interior sections of those countries. The various treasurers of the missions reside at central stations and establish financial relations with every mission station in their precinct, and even with every missionary of our Board. This business system is now so thoroughly established and so commands the confidence of all the financial houses within the sphere of our operations in all these countries, and even far outside of them, that any money transaction can be consummated by telegraph over the name of the Treasurer of the Board, in the quickest possible time and at a lower rate of cost than the same could be done by any banking house in the world. In fact, many of the sections reached by our missionaries and Board could not be reached by any commercial house.

The credit of the station treasurers within their fields is not inferior to that of the mission treasurers in the larger centres. Checks drawn by our mission treasurer in Japan are frequently sent to Europe to pay small local bills. These checks, bearing the printed name of the "American Board of Commissioners for Foreign Missions," and signed by the treasurer of the Japan Mission, are cashed in Europe at their face value as readily as International Money Orders. I have seen the station treasurer's check at Harpoot, Eastern Turkey, drawn upon the mission treasurer at Constantinople, sell at 2 per cent premium when Baring Brothers' drafts on London could be purchased at par in the open market. At the time of the massacres in Turkey, every banking system throughout the interior of the country suspended operations, or completely failed. When the Mansion House Relief Fund of London, amounting to 100,000 pounds, was sent to the British Ambassador at Constantinople, and parties for the distribution of that relief were dispatched throughout the interior of the country, there was no way for the British Ambassador to send these funds to the places where they were needed except by putting them into the hands of the Treasurer of this Board at Constantinople. When Clara Barton went out with her Red Cross funds and workers, her money was passed into the American Board Treasury at the Porte, and from there all distributions were made. At that time there were hundreds of Armenians in this country who had relatives in the stricken districts in Armenia and Koordistan. It was impossible for them to reach their friends with aid except through the agency of the American Board. During one year about $150,000 were taken in Boston for thousands of different persons in all parts of the interior of that disordered country. In the year following the disturbances in Turkey, our treasurer at Constantinople received one million, two hundred thousand dollars ($1,200,000) in addition to the regular mission funds, and transmitted the same according to

directions to all parts of the country and not a dollar was diverted, lost, or unduly delayed. It is not extravagant to affirm that but for this financial system, managed by the missionaries alone under the Treasurer of the Board in Boston, in which everybody, both in Turkey and outside, had absolute confidence, the most of this relief money could not have reached its destination. We have no reason to place the business confidence held by our missionaries in Turkey above that enjoyed by the mission treasurers and missionaries in every other mission of this Board.

About a year ago one of the leading men in the banking house of Baring Brothers in London, told the writer, that American Board paper passed through their house almost daily, and that, with all their world-wide operations, no name was rated higher and carried with it more fully the confidence of the market than the name of the Treasurer of the American Board. He said, "American Board paper is gilt-edged everywhere."

This confidence of the commercial world, embracing the heaviest banking houses in every large city and extending down through every grade of operation to the man from whom the missionary purchases a site for a schoolhouse or a chapel in the most remote districts in the interior of Asia or Africa, is a divinely given resource of the Board which has been secured by ninety-two years of Christian business dealing, through a Board and missionaries who have never promised what they could not perform and have never failed to perform what they promised. This commercial confidence is of incalculable value to an organization of this kind which must necessarily have continuous business relations with the ends of the earth.

The second point to be noted is:—

II. COÖPERATION ALREADY ACHIEVED IN THE CONDUCT OF THE WORK.

The missionaries of all Boards have already learned much, and are rapidly learning more, of the value of combination and direct coöperation. This has been a hard lesson to learn, as there was no example in any country to follow. The waste in rivalry and competition was so apparent to the missionaries of leading Boards, that mutual conferences have been held and even organizations were formed, embracing different denominations. These organizations now exist in all of the larger mission countries of the world as part of the regular method of conduct and operation. Great interdenominational missionary conferences, participated in by all evangelical denominations, with possibly one or two exceptions, have been held in India, China, and Japan, and in these, "methods of work," "coöperation," "policies," and "the field," and many other practical topics, have been discussed from all standpoints. The last great conference of this kind was convened in Japan a little more than a year ago, where some six hundred missionaries were present, and one is now consummating in India, in which it is expected every evangelical Christian body working in Ceylon and India, and possibly Burma, will take part. As a result of these conferences, there has grown up a mutual understanding between various missions, so that denominational differences are put into the background, and the one idea of the "extension of the Kingdom of God" is forced to the front. Missionaries and mission Boards no longer work against each other, but *with* each other, and the strength and force of all are marvelously augmented.

Some of the results of this coöperation are inter-denominational hymn books for use in different missions, as in Japan; union Christian periodicals, as in southern India; colleges in which the students from various missions study under teachers provided by different missions, as the Christian college in Madras and the Union

University of North China; local inter-denominational conferences for the discussion of plans and methods, as in Mexico, China, Japan, Ceylon, and India, and even in nearly every city in which different denominations meet; theological schools in which men are trained for pastoral work in different missions by teachers of various denominations, as in the Arcot Mission, in India, and elsewhere; and union summer schools for deepening the intellectual and spiritual life, as in India and Bulgaria.

The associations of Christian leaders in Bombay, Poona, and Madras, composed of men of all evangelical denominations, have already become recognized forces in their respective communities.

Over twenty denominations in Japan have been united for more than a year in a general evangelistic effort in that country, which promises to result in the most sweeping revival that empire has ever witnessed. At this very time in Jaffna, Ceylon, three missions from two continents are conducting a series of evangelistic meetings in which all the Christian workers of all of the missions unite.

But we need not prolong this catalogue. This fraternal coöperation has already become a part of the regular method, in many countries, for the conduct of mission operations. This not only prevents waste of spiritual and physical energy and mission funds, but it adds greatly to the strength of all mission effort and to the influence of the missionaries and their institutions.

These are days of commercial combination, especially in our own country. It is universally acknowledged that in this way America is rapidly becoming the strongest commercial nation in the world. The secret of this strength lies in the coöperation of those who possess commercial experience, wisdom, and resources, under the leadership of men who work together for a common purpose. Have we not a right to maintain that the combination of mission experience, wisdom, and resources, directed by men and women of God, under the leadership of the Holy Spirit, and working for one common purpose, and that the establishment on earth of the Kingdom of our Blessed Lord, is one of the mightiest resources of our work today? It seems as if, in this respect, we are just reaching a condition which God can use for a sweeping victory throughout the world.

Among the resources of which we are speaking we mention thirdly:—

III. THE PERSONAL RESPECT WHICH THE MISSIONARIES COMMAND FROM ALL CLASSES OF PEOPLE.

1. *From the Common People.* — Two or three generations of Christian living among the people for whom we are working, has wrought marvels in the position of respect and confidence conceded to the missionaries. This is little understood by those who have never been with the missionaries and watched them as they go out and come in among the people. In the older missions of this Board, the missionaries' motives are now almost never questioned. The people have learned, to their own satisfaction, that the missionary leads a pure life and is unselfish, that he is among them to do them good, and that he will always be honest, fair, and true. It has required, in some countries, half a century and more of self-sacrificing toil to secure this exalted position. Such a life and such a purpose is incomprehensible to those who have never known Christianity and the life it produces. Steadily have the missionaries pursued their course of Christian living and Christian dealing, until the very name "missionary," to a vast multitude of people who have never yet heard a word of gospel truth nor know the name of Jesus Christ, has come to mean a man or woman who will not lie or deceive in order to gain a personal point,

and whose chief desire is to be of genuine help to the people of the country where they live. This is to them an impossible life, but it has been so fully demonstrated that they have accepted it as possible for a missionary and a Christian.

A few months ago, in southern India, I saw a large company of men gathered about the door of a missionary's residence. In response to inquiries it was explained that they represented the two parties to a controversy that had disrupted a remote village. Both sides had agreed that they would lay their case before the missionary and abide by his decision. None of them were Christians.

A missionary who was riding through a disturbed district in Koordistan, was told by a Koord that he would be in peril upon a part of his journey because the country was full of brigands, "and," said he, "they may take you for a governor, inspector or traveler." "But," he added, "there is not a Koord in the country who would lift his hand against a missionary. If you are molested, tell them you are a missionary and they will do anything for you you may ask."

Another missionary was robbed of his money and watch, but when he told the robbers who he was and why he was in the country, they returned all they had taken from him and sent one of their men to guard him from other bands.

A man of a commercial race, a stranger and not a Christian, recently brought a considerable sum of money to a missionary for safe keeping. The missionary gave him a receipt. "What is this?" inquired the man. "A receipt, stating that I have today received this money from you," said the missionary. The man immediately asked, "You have the money all right, haven't you?" "Yes," said the missionary. "You are a missionary, aren't you?" "I am," replied the missionary. "Then what do I want of this paper?" asked the man, as he tore up the receipt and threw it upon the floor.

Funds raised for charitable purposes by communities, having no relation to us, have frequently been put into the hands of our missionaries for distribution, "because," they said, "we cannot trust our own people." In the eyes of the common people whoever bears the name *missionary* has their confidence.

2. *Not only the common people but the official classes have learned to look upon our missionaries as worthy of confidence.* — Probably there is no mission field where it has been more difficult to attain to this position than in Turkey. It has been almost impossible for a Turkish official to conceive that a man can tell the truth when a falsehood would serve his purpose as well. And yet it is clear that the government officials, from one end of that Empire to the other, have accepted the conclusion that missionaries will not lie, neither will they cheat. When Dr. Hepworth went through Armenia six years ago, at the invitation of the Turkish Government, to investigate the facts of the Armenian massacres, he was given, by one of the highest officials in the Interior, a letter of introduction to Dr. Barnum at Harpoot, with the verbal statement, "You can depend absolutely upon what that man says, he will tell only the truth, and he knows the country as no one else knows it." This official has been Governor at Harpoot and had come into personal relations with Dr. Barnum and the missionaries, and knew how they were regarded by the official classes.

One of the highest officials in India told a member of the recent Deputation, that the Government had unbounded confidence in the missionaries of the American Board. He added, "Your missionaries can have anything they ask from the Indian Government, provided the Government has power to grant their request." The confidence had in our missionaries in Japan is perhaps best illustrated by the fact that during the last few weeks a charter has been granted to six members of our

Japan Mission, giving them power to add to their number, but only from our missionary body, and fully legalizing them to hold real estate in all parts of the Empire, when the law denies that right to all foreigners. It is safe to say that no such authority would have been given were not the Japanese officials confident that the privileges thus granted will not be abused.

After the disturbances in China, both the people and the officials were desirous of having missionaries assist in adjusting the claims for damages presented by the Christians in different parts of the country. The non-Christians knew that if the missionaries did the work, they would not be called upon to pay more than was just, and the officials knew that only by the missionaries could adjustments be made that would satisfy all. The rapid recovery of the mission work in North China is due, under God, to nothing so much as the confidence with which the missionaries were regarded by all classes there.

This position of confidence and trust which our missionaries have won in so many countries of the world, is a measureless power for righteousness and salvation. It raises inquiries as to the secret of the Christian life, and guarantees a respectful hearing for the Gospel message. The missionary no longer needs to justify his calling or apologize for his profession. Multitudes in all classes of society are ready to defend him against attacks, and the circle of his friends is wider than he knows, and this influence is deepening and strengthening with every passing year.

The fourth point under our theme is:—

IV. THE WIDE INTELLECTUAL ACCEPTANCE OF THE PRINCIPLES OF CHRISTIANITY.

This does not signify that those who accept intellectually the truths of Christianity are Christians, but it shows how the Lord is preparing the way for a wide and perhaps rapid extension of His kingdom in the future. This marks a real Christian conquest in the minds of men, which is rapidly making its way also to their hearts. We have no method of measuring the extent to which this acceptance of many of the teachings of the gospel has gone, or how deeply it is influencing the lives of the people. We do see, however, evidence on every side that the power of the life and precepts of Jesus Christ is already an irresistible force making itself felt with rapidly increasing energy in the laws, literature, society, and thought of every country in which we are carrying on our mission operations. A Hindu, a high official and a bearer of several university degrees, met by two members of the recent Deputation in the regular course of their work in India, said "that he was a constant reader of the life of Jesus Christ, and that he believed that Christianity was the only true religion for the world." He bore at that time the marks of Shiva upon his forehead, which revealed the form of his worship, but he was intellectually convinced that Christ is the true Saviour of the world.

Throughout Ceylon and India the Deputation met with only one plea from the leading thinking Hindus, and that was that our Board should send to that country more missionaries, open more schools, found more hospitals; "for," said they, "India must have the enlightened civilization which your missionaries bring and which springs up everywhere around them." Great societies in India, like the Brahmo, Arya, and Prarthena Somajes, and the various Theosophical societies, have at their foundation the principles of Christianity. They represent a hopeless attempt to provide for India a Christian civilization without a full surrender to Jesus Christ. Many an intelligent Hindu is ready to declare today, and many did so maintain to the Deputation, "that some of the principal practices of Hinduism

are the curse of India, and that its cure lies only in the acceptance of the practices taught by Jesus."

There are large numbers in the Turkish Empire who freely confess in private conversation their belief in Christ as the Saviour of the world. An official in that country, in a conversation with the writer, late one night and alone, said that he was a constant reader of the New Testament, and that "he regarded Jesus Christ as the only Saviour, and His religion as the only religion for the world." For reasons that cannot be explained here, these people remain unknown and unnumbered, cherishing in their minds a belief which they dare not utter, and looking in faith to a Saviour they dare not profess.

It is significant of a marked change in the mental attitude of the intelligent classes in Catholic countries, that the evangelical bodies and their leaders are receiving recognition. It means much when an evangelical pastor in Spain receives official appointment for an address upon a public platform together with men of national reputation and leaders in the state church. It is indicative of a changed sentiment when the Imperial University at Madrid opens wide its doors to students from our Evangelical Institute, upon whom it gladly confers its degrees, and when in other countries the government schools are ready to employ Christian teachers, trained in Protestant schools. It marks almost a revolution in Mexico when one of our schools was officially asked, last month, to take part in a national celebration on a par with the national schools.

Perhaps nothing shows more clearly the changes that are rapidly taking place in Japan than the fact that two of the most popular novels of the last few months in that country are Christian stories, written by Christian men and based upon Christian teaching and morality. These were first printed in serial form in a secular paper, and have since passed through several editions in book form.

And so we might multiply incident after incident, showing that the hostility of the intelligent people in all of the countries in which we are carrying on work is rapidly giving way to an intellectual tolerance, and even open acceptance, of Gospel truths and of Jesus Christ Himself. It has required years and generations of maintaining Christian schools and circulating Christian literature and living and orally propagating Christian truth, to bring about this result. It means everything for the future to have the hostility of the best intellects of mission lands converted into intelligent and sympathetic coöperation. It means that the way of the Lord in the hearts of men has already been made straight and that we are upon the eve of a mighty advance.

There is now little hostility manifest anywhere. The one report that comes to us from most mission fields is a report of tolerance, of friendliness, even of sympathetic assistance rendered in a multitude of different ways. Comparatively large sums of money have been contributed by non-Christian peoples and communities to aid the missionaries in the prosecution of their regular and legitimate Christian work. This is probably the most convincing proof that can be given to show the changed mental attitude of many leaders in the Pagan world. Every mission of our Board, and every missionary, can give numberless instances to illustrate and prove the proposition, that a measureless conquest has already been made in the minds and hearts of those who, a generation ago, were violently hostile to every Christian effort.

One more untabulated resource which must be included is:—

V. THE INCREASING CIRCLE OF FAITH AND PRAYER IN THE BOARD'S CONSTITUENCY.

After all of our survey of the wealth of our resources, we are compelled to acknowledge, that nothing in the entire list can compare in true value and effectiveness and can afford more assurance of success in the future than the fact that the number of those has been constantly increasing who daily, in secret prayer, and at the family altar, remember the Board and its workers. Go where we will among the churches of our constituency, our hearts are always thrilled by the words of some faithful brother or sister who says, "I love the work of the American Board, and at our home it is never forgotten as we pray."

There is now such a wide circle of churches which have adopted individual missionaries, and so many Young People's Societies and branches of Women's Auxiliaries interested in the person, work and field of some missionary, that the prayer circle for missions now embraces a far greater number than ever before. More people are learning to love the entire work of the Kingdom and pray for it, because they have become interested in a single field or laborer. Missionaries speak of the tower of strength this circle of home sympathy and prayer is to them. When the future has seemed dark and the way of escape was hidden from our vision, we have seen the effect of the exercise of this measureless power of united prayer. Every missionary's person and work are borne upon the faith and prayer of an ever-widening circle of Christians. When the missionary lays down his office, the prayer does not cease, and whenever a new missionary goes to the field, new prayers are enlisted and a new sympathy and faith are aroused. Thus we can trace a rising tide of united confidence in this mission work, an increasing faith and more systematic, intelligent and devout prayer for its success.

It is this that must be counted as the one priceless treasure in the rich resources which we now possess. Should all the others be dissipated and this remain in its simplicity and power, we need not be discouraged. Should this fail us, hopeless indeed would be our efforts. If we can but claim as our only resource an ever-widening constituency of devoutly praying men and women, we need not falter, for we will still have upon our side the dynamics of the spiritual universe.

In summing up the resources upon which we may rely in the conduct of our great work, without fear of contradiction or charge of exaggeration, we confidently affirm that,

Never in the history of this Board has its credit been so firmly established in the commercial houses of every banking center of the world, as well as with the great number of men and women who come into relations more or less financial with our missions and missionaries in every country where we are at work.

Never has there been a time when the evangelical missionaries of all Boards have been so united in coöperating endeavor to husband resources and economize money and men in the interests of a larger and more aggressive effort for the conversion of the world. This is not a spasmodic effort made under the leadership of a few idealists, nor is it an experiment which may be abandoned; but a tried and fixed policy in which the missionaries profoundly believe, and which is endorsed by the best Christian conscience of the evangelical denominations.

Never in the history of foreign missions has there been such a concensus of judgment upon the part of all leading missionary boards and their missionaries, upon the best policy and methods of operation in the fields. Experiments have been many in this respect during the last century. But now, in the matter of self-support of the native churches, the training and employment of a native agency, the importance of a Christian literature, the independence of the native churches, the relation of education to evangelization, and in many other things, the period of experiment is past, and we are ready to carry on the work along lines that have been proven to be economical and effective, and that produce results that are permanent.

There has never been a period since foreign mission work was entered upon, that the missionary himself and the cause for which he stands was more respected than at the present time. Never were missionaries more esteemed as people of unselfish purposes, unquestioned integrity, genuine sympathy, and well-recognized ability.

There has never been a time since Jesus Christ entered upon His earthly life, that the words He spoke and the life He lived have had such charm and beauty for the multitudes who have caught, as yet, but glimpses of His glory, but who are showing by their words and acts that they are fast becoming His disciples. We find today that vast numbers of Africans, Chinese, Japanese, Hindus, Mohammedans, and a host of other races and peoples for whom we are at work, are, upon their own confession, the friends of Jesus Christ, although they have not yet surrendered their lives to Him.

There has never been an hour since the work of this Board was first inaugurated, that there was so much to encourage an advance movement in nearly every one of its missions. We have never been confronted with so many unique opportunities for taking permanent possession of fields for which we have contended for years and at great cost and sacrifice. Vast regions have already capitulated, and all we need to do is to take possession in the name of Christ.

There has never been a time in the history of our work when so much could be accomplished with so little help from home as is the case today. In actual results, one dollar today accomplishes more than many times that amount half a century ago; but, on the other hand, failure to provide the essential support now entails a loss far greater than a similar failure in the earlier stages of the work. To retrench then, was to fail to occupy; retrenchment now, is to tear down and destroy not only institutions, but the expectations and the flickering faith of immortal men.

There has never been a time when all over the world our missionaries have been prevented, as for the last ten years, from making efforts to plant new institutions, organize new work, and enter new fields; for on every side the institutions already planted, and the fields already occupied, are so rapidly enlarging that, with our present force of men and women, and our present financial support, they are wholly unable to keep pace with the rapidly developing work. Men and women and children, villages, tribes, and races, now come in numbers beyond the ability of the missionaries to receive, and they plead for Christian instruction. The burden of the letters that come to our Rooms from the missionaries is not of fields to be explored and work to be undertaken in the face of opposition and per-

secution, but of pupils for whom there are no accommodations; schools of children for whom there are no teachers; crowds of people pleading for the gospel message, and no provision for sending a preacher; calls from the people for missionaries to reside among them, and no missionary on the field can be spared and no new ones to send. We are simply overwhelmed by the abundance of our opportunities and the richness of our resources on the field.

There has never been a time in the history of this Board when its work and workers were more borne upon the hearts of a united constituency as it gives and prays that the God of Missions guard with loving care and guide with unerring wisdom, and endue with Divine power all those who are connected with the Board both at home and abroad. The circle of praying supporters in the foreign field is rapidly increasing. On this very day the Christians in our Ceylon Mission are uniting in special services of prayer for a blessing upon this meeting of the Board they honor and love; and thus the prayer circle for us and our work has enlarged among our own constituency, until it embraces the world.

There has never been a time when the voice of God was more clearly understood as He points his followers to the ends of the earth and bids them go in the name of the Master and make Christ known to all. Never has He spoken more clearly, demanding that we sacrifice that which we hold dearest and best, in the name of Him who kept nothing back, in order that a world might be redeemed. A generation of obedience upon the part of those who profess allegiance to our crucified Lord would carry the Gospel of salvation to the remotest corners of the earth, and give every race and kindred and tongue and people an opportunity to personally know Him Whom to know aright is life eternal.

Few of us realize what a rich and fruitful work we possess and how full it is of promise. However much we may have failed in the past to catch the far-reaching influence of the Spirit of the God of Missions, we now see Him moving over the century, demonstrating the truth of the declaration of our Lord when He said, "All authority hath been given unto me in heaven and on earth," and "Lo, I am with you." We can now cast aside for the moment all narrow and forced standards of measurement and catch the mighty sweep of the Kingdom as it has been conquering to itself principalities and powers in the domain of commerce, science and law, literature and society, intelligence and conscience.

The Kingdom has already come while we have been waiting to tabulate its approach and measure its coming by our human observations. As we look at what God has wrought and at the resources He now places at our disposal and bids us use for Him, it seems as if all things are possible to us, if we will only rise in the might of the Son of God and, with His spirit of consecration and sacrifice, enter into the inheritance that is ours.